THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—ACTS XXII: 16.

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DISCOURSE BY ELDER ABRAHAM H. CANNON.

[CONCLUDED FROM PAGE 325.]

WE are lacking in another thing—in the seeking of counsel from those who preside over us. What! make slaves of the people? Ask them to seek counsel of these bishops, these men who work side by side with them? That was the way they did in Nauvoo, in Kirtland, and in other places; they sought the counsel of the brethren, and sought it with a view of following it, not to ridicule it or to neglect it. Will some argue then that it was obedience to counsel that caused the people to be driven and to suffer as they did in those days? The argument is without foundation. They found success and blessing in following counsel, and it was disobedience to counsel that caused their driving out. If you will read the revelations of God as contained in the Doctrine and Covenants, you will find that He explicitly states this. I want counsel of my brethren—of my bishop, of those who preside over me in the ward and stake and in the Church; I want their counsel because in their counsel there is safety. Do I show weakness or cowardice in thus advising with my presiding authorities? No; I feel that in doing so I show, not only my humility, but my good common sense. In the world those who are the most successful, who are the best educated, who are the most renowned, are the men who seek counsel; who mingle with their fellows and draw from each soul with whom they come in contact some item of truth to add to their store of knowledge. To-day you find that people generally seek counsel to get out of difficulty, after they have plunged themselves into it. For a time I kept a record of people who sought counsel of the presiding authorities of the Church, as I heard of these cases, and there was not one in twenty-five who sought counsel before performing the labor he had in mind. Twenty-four wanted counsel after they were in difficulty. That is the way you

generally find it. I will warrant the bishops have ten times more trouble with those who fail to seek counsel until after injury has come than with those who seek counsel with the idea of following it before they engage in enterprises of various kinds. Why, the greatest men who ever lived sought counsel. Washington, with all his genius as a military commander, counseled with his generals, and above all he sought the advice and guidance of God the Eternal Father.

I do advise every Latter-day Saint to seek counsel. I say it is a duty that rests upon you to seek counsel of your brethren and your sisters. What would you think of a savage, who had never lived in a house, coming among us and without watching the processes of building, without seeking the advice of his more favored fellows, would begin laying one stone upon another without fastening them together with mortar? Why, you would say he is a fool, because he is building a house that is apt to be blown down upon his head. Yet we are in that very same condition as Latter-day Saints. We are inexperienced in many things. We need instruction from God and from His servants, and yet without seeking that instruction we are building houses that the first wind will blow down about our ears. When you do not understand a subject, do not understand a labor that you have got to perform, is it not natural for you to go to those who have information and seek to gain it? This is common in worldly affairs. Should it be less common in spiritual things? If the day ever comes when all the people are prophets, and upon all the people there rests the Spirit of God in its fullness, it will be unnecessary perhaps for you to seek counsel as much as you ought to do now. But I do not believe the day will ever come, in time or in eternity, when we will be from under the supervision and the counsel of persons who are over us—of our Heavenly Father, and our earthly fathers, for that matter, if they live according to the laws of God and the Gospel of Jesus Christ.

Closely allied with this principle of seeking counsel is that of obedience; for if we seek counsel only to disregard it, better that we do not seek it, because we rest under great condemnation if we turn aside from the truth after it has been presented to us. The obedience which is required in the Church should be first taught in the home, at the fireside—obedience of wives to husbands, in righteousness; obedience of children to parents, in righteousness. The inspiration which a father can give, if he lives right, to his wife and his children will prompt them to follow him from love of him rather than from fear of him. There should be a love in the home that will close the woman's mouth against slander, either of her kindred or of her friends; that will never allow her to say a word against the character or the reputation of him who is placed to be her head; that will never allow her to open her mouth in the presence of her children to revile or to speak harshly of their father or against a neighbor improperly. Obedience is discouraged rather than established in many homes through a lack of ordinary wisdom on the part of fathers and mothers. At meal-time they will assail the characters of their brethren and sisters in the presence of those little untrained, untaught minds, sowing seeds of distrust and hatred that all the after life of these children will not remove. First,

they do this with their fellow Church members; then they do it with each other; and in after years when these seeds have been sown and watered, cultivated and grown to strength, the parents are surprised at the lack of obedience on the part of their sons and daughters, and at their wanderings, their falsehoods and the other evils that afflict the rising generation of this age. Go back to the source of this trouble; go back to the beginning of this evil, and eradicate it, you fathers and mothers. Let your mouths never utter a word of evil against your fellow-men in the presence of those children for whose training you are responsible. If you cannot speak well of your kindred and your friends, rather keep your mouths closed than to sin yourself and also place sin upon your offspring. Obedience in the family should be cultivated, should be encouraged by every word and act. I am glad to say that there are some young men and women who are just as obedient to their fathers and mothers as the smallest child is. They do not participate in this feeling which is more poetical than just, that the place for the father and mother, the aged ones, is in the chimney corner, and not in the social gatherings of the youth.

You find among the Latter-day Saints a desire on the part of the young to congregate together, and to debar from their associations the aged—their fathers and their mothers. Why is it? Is it because they have evil in their hearts? I trust not. But the suspicion has ground. The happiest parties that I ever remember attending in my childhood are those where our aged brethren and sisters gathered with the young people and gave them leaves from their experience—leaves that inspired faith, narratives that encouraged hope and trust in God. I have heard, and that very recently, young people remark—young people, too, who are of the most faithful parents—that they will not attend such and such a gathering, because the old people are going to be there. Our aged brethren and sisters may not be as polished as some of these intelligent (according to their own ideas) young people who live now; but where did you get your polish? Where did you get your intellectual strength? Where did you get the graces and adornments of which you boast? You got them through the sacrifices of your fathers and mothers, through their efforts in your behalf, and their faithfulness before God, which has drawn down the blessings of heaven upon you as well as upon them. When you go before the Master you may be sure that you will have to give an account of the treatment you have rendered to your fathers and mothers. You will be under their supervision and direction and care, to a certain extent, in that world as you should be here. I admired the remark of one very nice young lady of this city, made only a few weeks ago in talking about her prospects of marriage and whom she intended to select from among her suitors. Said she, "I will not marry any man unless my parents consent to it." "What! not if you love him? not if your whole being seems to be wrapped up in him?" "No," said she, "I will not do it whatever my personal feelings may be; unless my parents consent I shall not marry him." She had acquired confidence in the judgment and in the righteousness of her parents. It spoke volumes for the training she had received in her home, and it bespeaks blessings for her in this life and in eternity.

You teach your children to be obedient and faithful to you, and you will find those children obedient to the Gospel and to the Priesthood of God. There will be no difficulty in controlling them, no trouble bringing them into the line of their duty. They will be ready under all circumstances to answer the requirements that are made of them. Disobedience is one great cause of the troubles which we have had in the Church in the past, and it will be the cause of greater trouble in the future unless it is overcome. In the days of Nauvoo, when men were called upon missions, they were not asked as to their circumstances; their names were called and they were expected to go to the nations of the earth to preach the Gospel without warning, and if they did not have money to pay their passage they walked, just as one brother did here a few months ago—started from our city on foot to fill a mission in Europe, with a courage that knew no danger a faithfulness that could not be overcome. That is the kind of men who established this Church. That is the kind of women—women of faith, who, when their husbands left them without food to last them a single day and without clothing to keep them warm, would still tap their husbands upon the back and tell them to magnify their callings. That is the kind of men and women that laid the foundations of this work, deep and strong—so deep and so strong that they will never be uprooted until the consummation of all things. One Elder who hesitated in the days of Joseph to answer to a call to go upon a mission was told by the Prophet to go or be damned. That was the word to him. No hesitation was allowed. What! was that a threat to his person? No, it was a threat greater than to his person, it was a revelation of what would be the result of his disobedience. He accepted the mission, and performed a faithful one, too. There was no thought of disobedience at that time. Now people are asked as to their condition. It is well enough perhaps that it is so. I do not complain of it. The people are in different circumstances. But I still believe that there should be sufficient faith in the hearts of the people of God that if they are called upon missions and they cannot obtain means to pay their passages, they should answer that call and travel without purse and scrip, trusting in God to provide for their necessities. With such a spirit in the people as this we will find a courageous race growing up in these mountains. Speaking of that, I want to say that I sometimes feel humiliated at the spirit manifested by Elders of this Church, who are afraid to do what is right because of the fear of public opinion. Public opinion is a good thing, because it often restrains the vile and the corrupt from doing things which would injure the community. But every Latter-day Saint should feel like the old Commodore who was told of what the result would be in the public mind concerning the course which he had determined to take. He said, "The public be damned." If we know a thing is right, we should do it regardless of the consequences, trusting in God to bring good out of what sometimes appears to be evil. Do you think if public opinion had controlled the world we would have reached the plane we now occupy? No, we would not, not by any means. The Savior would not have come forth establishing a new order of things among the Jews; Luther would not have risen as he did in the dark ages

to call a halt upon the iniquities of the great mother church; Joseph Smith would not have revealed to the world the Gospel that God gave to him. If these men had been governed and controlled by public opinion, the Church would not have been established and we could not have been in the condition we are now. If public opinion had restrained men, Fulton would never have launched his ship on the Hudson River; Stephenson would never have sought to drive his engine over the road, in the face of the ridicule of the English people; Morse as he pleaded with Congress for an appropriation with which to construct a telegraph line from Washington to Baltimore, would have been restrained and would have faltered in the great mission that God had given him to do. But these men were inspired by the Spirit which He dispenses among His children, and in the face of ridicule, in the face of the public, they performed the duty that God assigned them, and the world is made better, and purer, and higher by their nobility of soul.

If Latter-day Saints are inspired as they should be, there is nothing that will cause them to tremble or to fear the power of man. I have seen weak women, who seemed almost incapable of moving, and yet with the Spirit of God in their souls they have faced the world, their friends and their kindred, have faced what seemed death to them, because they were determined to serve God and keep His commandments. We want in this day men and women of courage who whenever they know what is right will do it, even though they know their lives will be required for the establishment of that which they know to be right. If the people of the Latter-day Saints are possessed of any other spirit than this, they have not got the spirit of the Gospel in their souls. We want to be a race of men and women who have views of our own, who have characters established, who have unflinching faith and unchangeable integrity; men and women, as we already have the reputation of being, who can face a frowning world without any fear of the consequences of the conflict which may ensue. And this does not imply that we should be slaves, in any sense of the word, to the Priesthood of God; for obedience to the Priesthood makes us independent; it gives us intelligence, wisdom, strength both with men and with God.

While I have spoken of the changed conditions that exist to-day from what they were in the early rise of the Church, do not misunderstand me, my brethren and sisters. I do not mean that we should return to old conditions, except as those conditions will result in our exaltation and blessing. Because the railroad did not cross the plains when the emigrants came to this country, I would not say to the Latter-day Saints, "You should go in ox teams and with handcarts from here to Omaha or Council Bluffs." No; be progressive men and women. Seize the truth that God is dispensing among His children so liberally in this day. Open your minds and your hearts to intelligence; for every item of intelligence and knowledge that mankind has received is the gift of God. He is true Himself, and everything that He gives to us is true, and is intelligence and wisdom. Go on in the path of progress, of wisdom, of learning. Be second to no people upon the face of the earth in the acquirement of the arts and

graces of mankind. But above all things, I implore you, as I do myself, to keep burning within our hearts faith in God that will give us eternal wisdom and eternal riches, and the love of the Gospel that will make us as one great family in the service of God. Amen.

ROYAL CHILDREN.

How the German Emperor will bring up his only daughter is no subject of wonderment to the Berliners. They know that, princess as she is, she will be taught to be a good housewife, to sew, to cook, perhaps, and to order the dinner, certainly. For the sovereign's ideal woman is a strictly domestic person, as his ideal man is a stout soldier. His little boys haven't much fun in their daily lives.

In the Spartan upbringing of his children the Kaiser rivals his ancestor Friedrich Wilhelm of Prussia. According to Klausmann's "Leben im Deutschen Kaiserhaus," the life of the royal children at Berlin is not sweetened by hours of inactivity. In their years of infancy the Kaiserin ministers to almost all their wants, spends a good part of the day with them, and enters into all their amusements. When the princes arrive at the age of nine, things are changed, and it is all work. They are then allowed about an hour and a half out of their waking hours to themselves; all the rest of their day is spent in study and physical training. Even in holiday time their tutors accompany them to superintend their studies.

Here, for example, is an ordinary day's work for the Crown Prince and his two brothers: In summer the happy dreams of childhood are disturbed at 6 o'clock, in winter at 7. Breakfast, consisting of one cup of tea and a roll, is served at half-past 7. From 8 till 9:30 they are hard at work at lessons, to help the digestion of which they are supplied with a second breakfast of bread, with water tinged with red wine. Immediately afterward they start on their books again, but mental exercise is mixed with physical, and an hour is spent in gymnastics and horse-exercise, which lasts till 1:15. Thereupon they accompany to dinner the military and civil governors of the Castle, and, following this, they have a brief breathing-time to themselves. But the happy moments soon flee away, and again they have to be at their exercises—this time science and music—till 6 o'clock. Then supper is served, and by 8 o'clock, they are all snug in bed.

In sport and other manly exercises they are proficient, and can ride as well without a saddle as most people can with. Their military education is also pushed to the utmost, and, that they should understand the principles of war thoroughly, a miniature fortress has been built for them of solid masonry; the walls are nine feet high, and in the revolving towers the beleagured have the opportunity of repelling hostilities by means of miniature Krupp guns and all the latest implements of modern warfare.

A part of their education is also devoted to the gentler arts of peace. In the royal gardens each child has a plot of ground, and each is his own gardener and is responsible to head-quarters for the maintenance of the

said plot. After a riding lesson, too, they are not allowed to throw the reins of the ponies to a groom and then walk off. Every prince has to take his pony to its stall, unsaddle it, and put everything in its proper place before leaving.

For the young Crown Prince a bride, it is said, has lately been selected in the little person of Princess Beatrice of Saxe-Coburg-Gotha, who used to be Beatrice of Edinburgh. She is a plump and as yet not particularly pretty young lady of twelve years, an age which makes her a suitable match enough for the Crown Prince.

Another little princess is mentioned by loyal Russians as the most beautiful imperial baby in Europe. This is Olga of Russia, she is a bright and merry little creature, with large, clear, intelligent eyes and a quantity of soft curls on her well-shaped head.

FACTS AND EVENTS.

The richest man in the world is said to be John B. Robinson, of South Africa. Eighteen years ago he kept a grocery store in the Orange Free State and was in debt. He and his wife begged their way to Kimberly, where Robinson picked up a rough diamond worth $1,216. This was the foundation of his fortune, which is now estimated at $340,620,000.

The Electrical Exposition at Grand Central Palace, New York, was formally opened by Governor Morton on May 4. After a short speech the Governor touched a telegraph key and simultaneously guns were fired at New York, New Orleans, San Francisco, St. Paul, and Augusta, making a circuit of nearly the whole of the United States, which was connected by telegraph for this purpose. One of the attractions of the exhibition is a model of the Niagara Falls, which can be viewed while the spectator is hearing by telephone the actual roar of the falls, 426 miles away. The electricity used at the exposition is derived from a plant that is supplied with motive power from Niagara.

The crown worn at the coronation of the czar of Russia is one of the richest treasures, in the possession of European royal or imperial families. Catharine the Great had it made by a jeweller from Geneva in the last century. She gave orders at the time that it was to be the most valuable crown in Europe. The jeweller, however, was informed that it must not weigh more than five pounds, as the Empress was to wear it for five hours at the ceremony of coronation. The Genevan was successful in fulfiling all the requirements, and the crown to-day is valued at nearly $450,000. On its top is a ruby, surmounted by a cross of five magnificent diamonds, and the rest of it is fairly covered with diamonds and pearls.

About twelve miles north of Cherry Creek and near the north line of white Pine County, Nev., a magnificent cave was discovered about one year ago. As yet it is but little known and but few persons have visited it. The entrance is on the east side of the mountain, facing Steptoe Valley, and is only a few hundred feet above the valley. The entrance is so small as to require crawling a short distance, but it opens into such a large and beautiful cave as to well repay for the labor of a visit. The first room is several hundred feet wide and so high that there has not been enough light in it to reveal the roof. So far the cave has not been explored to any great extent, and yet it has been explored for nearly one thousand feet in length while small openings around the side indicate that there are other rooms. Here and there are small pools of pure water, which drops from the roof, while the walls are gorgeous in lime crystals in shades from pure white to some very dark specimens. These crystals are similar to those found in mines, and it is doubtful if there are many places in the world where there is such a great amount of them as in this cave. Then long white and yellow stalactites hang from the roof, and stalagmites rise from the floor.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 28, 1896.

DIRECTED BY INSPIRATION.

In the last issue of the Star brief allusion was made to the fact that the leaders of the Church, in their public actions and counsel have ever been led to do and advise that which was for the best good of the people. It may be profitable to dwell further upon this matter, and point out instances in the history of the Latter-day Saints that go to prove this assertion.

If the Saints are convinced that in the past the Lord has inspired their leaders in all they have said and done in a public way, they may feel assured that they are inspired by Him at present and will continue to be so in the future.

The Church has passed in safety through so many perilous experiences that its history can be referred to for evidence that it has been led by wisdom superior to that of man. When a ship for a number of voyages in succession passes safely through all kinds of danger that can be met with on the mighty deep we conclude that it is directed by a master hand. With equal certainty we may be convinced that the Latter-day Saints in the course they have taken, have been prompted by the inspiration of Heaven. Let some of the incidents in their past history be called to mind to make this more clearly apparent.

When the Saints were driven from their homes in Illinois they started out towards the west with no definite idea of where they would locate permanently. Those who went with the body of the Church evidently had faith that some suitable location would be found, they knew not exactly where. And when it was learned that the valley of the Great Salt Lake, situated in what was then known as the Great American Desert, was the place appointed for the gathering of the exiled wanderers, some were disappointed. Judging with human wisdom it was not a fit place in which to establish a colony. Men who were acquainted with the condition of the valley declared that nothing could be raised there by the tiller of the soil. Others who had been to California said that that country was by far the most suitable for the people to settle. Some tried to persuade President Brigham Young to abandon the idea of attempting to live in such a wilderness as the Great Salt Lake Valley was at that time, and to go on to California. With such a representation, and his own observation, most likely he would have been led to give up all intention of remaining in such a desolate region, if he had been dictated by human wisdom. But he was impressed to remain in the valley, and the results

that have followed show that he was inspired of the Lord to do so. If he had done otherwise, as some tried to influence him to do, it would have been most disastrous to the Church as a religious body. California would not have afforded the opportunity for the people to develop and grow as they have; and they never would have been enabled to wield the influence they do, nor remain as united as they are.

It was not long after the Saints began to settle in Utah before a new temptation was presented to lead them to abandon their homes, and was likely to cause division among the people and break up their organization. The discovery of gold in California caused a wide-spread excitement throughout the world, and thousands of people began to journey towards the land so promising in wealth. The people in Utah at this time were very poor, and some were discouraged. The opening of this new gold-field no doubt appeared to them in their destitute condition like a special providence. Many of the people partook of the gold-fever that was so prevalent. They thought it would be a wise thing to leave their homes and go in search of the precious metal. To the natural mind such a course would appear a very judicious one. The gold-field was not far distant. People could spend a few years in search of the coveted treasure and then return to Utah, and thereby not only benefit themselves but help to enrich the community as well. But the servants of God, contrary to all human judgment, told the people to stay at home and predicted that they would be better off by so doing. The majority of the people had enough of the spirit of their calling and sufficient confidence in their leaders to accept the counsel given. They were afterwards enabled to discern the wisdom of the counsel, and were thankful that they had obeyed it. There were some who did not follow the advice given. They went to the gold mines in search of a fortune, but many of these were disappointed in their undertaking. They not only failed to realize the wealth they were seeking but at the same time lost a love for the truth they had once embraced. No doubt they, too, learned to their sorrow that the inspired wisdom of the leaders of the Church was far greater than that of uninspired men.

At a later date precious metals were discovered in Utah, and people not of the Latter-day Saints began to dig for them. The Saints were again warned against engaging in mining, and advised to continue in tilling the soil. If the Presidency of the Church were endowed with only ordinary human judgment most likely they would not have given this counsel. When it was given it was not considered by the worldly-wise to be the best kind of advice. But time proved to the full satisfaction of the Saints that they would have been far less fortunate, to say the least, had the opposite kind of counsel prevailed. It would be difficult to tell what might have resulted to the Church as a body if a different course had been pointed out or sanctioned; but it is quite evident that Utah, instead of being filled with beautiful homes and gardens, as it is to-day, would have been a wilderness, dotted perhaps here and there with a few mining camps. In truth it is only by the observance of the counsel given to cultivate the soil and build up the country, that the mining industries have been enabled to thrive there as they have.

A very critical period in the history of the Church was that when the United States army was sent to Utah. The people were then threatened with utter destruction. To act wisely under such circumstances the Latter-day Saints certainly needed wisdom from above. If they depended upon human wisdom it would only have been a matter of chance for their leaders to have suggested a judicious course to pursue. But under the guidance of divine inspiration the calamities that seemed so imminent were averted without the shedding of blood or the destruction of property.

Other instances are numerous where the Saints have been guarded against perils that have threatened them, both before and subsequent to the events referred to; and some of them are of quite recent years, and within the recollection of the young people of the Church. Ever since the Church has been organized the powers of evil have sought to overthrow it. Yet there is not a single case that can be pointed out where the Saints have been unwisely advised by those who have the authority to counsel them. This fact cannot be considered as a matter of chance. It must be admitted that the Church leaders have been guided by revelation, or their judgment would have erred at times.

If in the past the Saints have always been safe in accepting the counsel of their leaders, they should feel confident that what they may advise at the present time or in the future will also be for their welfare and advancement. The history of the past should teach the Saints to place confidence in the Lord and in His servants. It should cause them to refrain from passing judgment too hastily upon the counsel they receive, or questioning the wisdom of suggestions made for their benefit. E. F. P.

METHODIST WRANGLERS.

On May 1, 1896, the twenty-second quadrennial conference of the Methodist Episcopal Church was opened at Cleveland, Ohio, U.S.A. There were five hundred and thirty-seven delegates chosen to attend as representatives of the church from all parts of the world. The object of the gathering was to enact rules for government, to make changes in some of the present regulations, and attend to other important church matters.

Concerning the business the conference had in hand we have nothing to say. But the manner in which the delegates conducted themselves has elicited some unfavorable comment. In reading the newspaper accounts of the proceedings, it might be supposed that a political convention instead of a religious conference was described. The question of admitting women delegates into the conference met with opposition, and considerable lively discussion followed. This brought on confusion, and a resolution to appoint a sergeant-at-arms to maintain order was adopted. It appears that this did not quell the disturbance, for, later on, in the midst of the din and excitement, the presiding bishop broke his gavel in vain efforts to restore order.

Christian ministers, of all people, should practice the rules they profess to teach. They claim to be disciples of Christ, and to believe in the principles advocated by Him and His apostles. The New Testament, which

they say contains the rule of conduct for Christian believers, says, "Let all things be done decently and in order." It also says, "God is not the author of confusion, but of peace, as in all churches of the saints." The behavior of these Methodist ministers in their religious conference shows that they do not carry the influence of the Holy Spirit with them. If they were in possession of the Spirit of God, its peaceful influence would have been manifest on the occasion mentioned.

IT is just fifty-six years this present month since the first copy of the MILLENNIAL STAR was issued. Then it was a twenty-four page sheet published monthly in the city of Manchester, by the late Apostle Parley P. Pratt. After the first few numbers were issued its size was increased to thirty-two pages; still later it was reduced to sixteen pages, and, continued to be issued regularly each month with the exception of one or two omissions until July, 1845, when it was changed to a semi-monthly publication. In April, 1852, it was made a weekly paper and has continued as such to the present time.

ARRIVALS.—The following named Elders arrived in Liverpool, May 27, 1896, per American Line steamer, *Waesland*: For the British Mission—James C. Hoggan, Manti; William Green, Samuel G. Garbett, Arthur Townsend, Salt Lake City; Thomas Llewellyn, Spanish Fork; George H. Bradshaw, Wellsville. For the Scandinavian Mission—Christian N. Lund, George Christensen, Christian W. Anderson, Mt. Pleasant; Jorgen Jorgenson, John Peterson, Peter Olsen, Ephraim; James F. Iverson, Andrew A. Peterson, Salt Lake City; Niels P. Nielsen, Elsinore; Niels C. Nielsen, Pleasant Grove. For the Swiss and German Mission—Le Roie C. Snow, Salt Lake City; George L. Graehl, Brigham City. For the Netherlands Mission—Herman Van Braak, Ogden. With the company is Elder David Lewis from Logan, who is here on genealogical business.

APPOINTMENTS.—James C. Hoggan has been appointed to labor as Traveling Elder in the Scottish Conference.

William Green has been appointed to labor as Traveling Elder in the Nottingham Conference.

Thomas Llewellyn has been appointed to labor as Traveling Elder in the Welsh Conference.

George H. Bradshaw has been appointed to labor as Traveling Elder in the Manchester Conference.

Samuel G. Garbett has been appointed to labor as Traveling Elder in the Birmingham Conference.

Arthur Townsend has been appointed to labor as Traveling Elder in the Leeds Conference.

FROM VARIOUS MISSIONARY FIELDS.

PRESIDENT S. W. ROSS of the Irish Conference, writing from Belfast, on May 21, 1896, just previous to his departure for Utah, having been honor-

ably released to return home, sends the following account of recent experiences:

We had a grand meeting the Sunday following our late Conference. A crowd of several hundred were awaiting to hear us and after we commenced talking the crowd soon increased to 2,000. It was soon manifest why so large a crowd had gathered. Several local preachers were there to oppose us. But we secured their attention long enough to give them a lengthy sermon, explaining the articles of our faith.

The Saturday evening previous to this Sunday the paper contained a notice of a lecture for the Thursday following, entitled "Mormonism, Past, Present and Future." "Leaders are challenged to be present and defend their cause," was added to the announcement. The notice was also given out to the crowd, and a copy sent to us.

We attended the lecture and with some difficulty secured the following terms: Mr. Marshall was to occupy half an hour, and Mr. Ross half an hour; Mr. Marshall twenty minutes asking questions, Mr. Ross twenty minutes asking questions.

The Lord closed Mr. Marshall's mouth so that he could say but little against us.

I explained what Mormonism was, gave a little history and described present conditions. One of his questions was "Does the Bible contain an instance of a mortal man ever becoming the father of an angel?" It was answered satisfactorily, likewise were those asked concerning polygamy.

When it came my turn, I asked him if he believed the Bible. I then went through the articles of faith, and it was a grand opportunity of showing the audience that if Mr. Marshall believed the Bible he must also be a believer in Mormonism. When we had finished the audience was in sympathy with us, and many men whom I never saw before came up and grasped my hand and wished me God-speed home. Many asked about our literature and our meetings.

Following is an extract from a letter, written from Belfast, Ireland, by President Charles Peterson:

We are having quite interesting times over here, and are meeting strong opposition. Two weeks ago we were interrupted several times during the progress of our meeting, which we were holding on the steps of the Custom-house, and it was with difficulty the crowd was held under control.

Last Sunday the crowd was more turbulent, still with some difficulty we were enabled to continue our meeting. A short time before we dismissed a man wanted me to read two passages of Scripture for him. I told him that I had been talking almost an hour and I did not care to talk any longer; that we were going to bring our meeting to a close, and as soon as we had dismissed he could read his passages of Scripture and comment on them, and then, if an opportunity was granted, I would answer any questions he might raise.

After we dismissed he got up and read Heb. i: 1-3, and Gal. i: 8, and made some comments on them, trying to show that there was to be no more revelations after the crucifixion of the Savior, that Paul was chosen

to fill the vacancy caused by the fall of Judas, and that there were to be no more Apostles after Paul.

When he had finished, I stepped out to reply to what he had said, and told the people that we believed what the gentleman had read to be the word of God but thought he was mistaken as to the succession of the Apostles, for the first chapter of Acts states that Matthias was chosen to fill the vacancy in the quorum of the twelve caused by the fall of Judas. Before I had said much the shout went up "Let's shift them!" and the crowd made a rush and soon had us on the move, but two police officers came to our aid, and we escaped without receiving any injury. We were followed by a crowd of from five hundred to a thousand men up to the street car line on High Street, where we entered a car and escaped the throng.

The next day I called upon the commissioner of Belfast and stated the case to him. I told him our business here, and asked him if we could be protected from mob violences and enjoy the right to worship God and preach the Gospel of Jesus Christ as we understood it in common with other Christian denominations in the city of Belfast. He replied that we should be protected in our rights, and that he would have a force of police at the Custom-house the next Sunday to see that we suffered no violence.

Yesterday at three o'clock we found ourselves standing on the Custom-house steps and were soon confronted by about two thousand people and surrounded by about a dozen staunch policemen. Brother Stowell first addressed the meeting on the principles of the Gospel, and was listened to quite attentively for about twenty minutes, when an old man came up and commenced asking some insolent questions.

After Brother Stowell had finished Brother Adams talked for a short time amid many interruptions and two or three rushes made by the crowd to displace us; but they were held in check by the strong arms of the police force.

I next tried to get their attention but it was a good deal like trying to calm a herd of Texas steers after they had been stampeded. However, at last I got them to listen for a few minutes, while I read them the last three articles of our faith and appealed to their patriotism and love for religious freedom and asked them to extend to us the same right to worship God according to the dictates of our own conscience and of the holy Scriptures, which we believed to be the word of God, that they would wish to enjoy if they were in a foreign land surrounded by strangers. I then told them we would close our meeting by singing and prayer; but they raised such a tumult by hissing and yelling that we had to dispense with both. Surrounded by a guard of strong policemen we made our way up High Street, followed by an immense throng till we reached a street car which we boarded and rode away.

ST. PETERSBURG AND ITS PEOPLE.

St. Petersburg is "a city of magnificent distances." That is perhaps the first impression made on the arriving stranger. The streets are very long

and very wide; the houses are very large and liberally spaced; there are plenty of canals, and many wide arms of the great river; in fact you come to the conclusion that land was cheap when the city was built, and indeed space was cheap enough, and is still, though foundations were and are dear enough. To one accustomed to the compressed and concentrated life of London or older Paris, the ceaseless crowd of the Strand or Cheapside, there is a sense of unwonted elbow-room in wandering through even the busiest thoroughfares of the Russian capital. One who is used to the serried throngs of the City or West End feels somewhat lonely even in the busy Nevsky Prospect—the Regent Street of St. Petersburg. Then, too, the railway stations are all strung out on the circumference of the city, or near it; tramways, though not a few, are hardly noticed in the expanse of streets, and the consistency of the soil prohibits the blessing of an underground railway, and renders the elevated variety too expensive. So the magnificent nature of the distances is accentuated by the lack of cheap means for getting rapidly over them. The Petersburger does not walk except under compulsion—his pasty complexion declares the fact; and visitors have to do as natives. The double river of omnibuses that crowd the Strand or Oxford Street is unknown in Russia. The tram cars, as a rule, go where you have no need of them; further, they go in squadrons of three or four, and then a gap. They have also a murderous trick of taking the steep ascent of a bridge at a gallop, which is hard on rolling-stock and permanent way, and cruel to the horses. At other times the cars are not fast when on the line; when off, they stop altogether. Life is too short to resort greatly to tram-cars. The visitor therefore takes a droschky. There is in general no lack of these conveyances. The droschky goes any pace from six to twelve miles an hour—not unlike our hansom. The driver is not as a rule very skilful. He has no occasion to cultivate the dodging capacities of the practiced hansomier. The average *isvostchik*, if set to drive from Liverpool Street to London Bridge in a hurry, would abandon hope of life and turn himself to religion. In his own city he has plenty of room and abuses it. He slews over the sloping cobble pavements with little care for the feelings of his fare; he takes the raised rails of the tramways at an acute angle that would threaten loss of a wheel to any vehicle less solidly built. Occasionally, broad and low as is his carriage, he contrives to upset it. In this the configuration of the roads is of great assistance. Most of them in the city are either aggressively hog-backed or slope to a central trough in order to drain off the melting snow in spring.

Winter is the season for St. Petersburg. Then the operas and the theatres are in full swing; then come skating, ice-hilling and the pleasures of the Maslanitza or Butter-Week—the Russian carnival—which falls in Russian winter, though in French or English spring. In summer the city of St. Petersburg is comparatively deserted. High society is summering in the country, whether abroad or on its estates in the interior. Men of business have installed their familes in wooden *datchas* or summer-houses on the "Islands," the suburbs of St. Petersburg, or along the Finnish shore, or southward at Tsarskoe Selo, or westerly at Peterhoff, or north-

ward round the little circular lake at Ozerki. They themselves go in daily by train or boat to business, and come out at evening laden with provisions; and then in the long summer twilights they sit out on benches before their villa doors and smoke, or drift over river or lake in a gaily painted and badly modelled boat; then in the morning a dip in the family bathing-shed, floating off the house, and to business again.

The prevalence of uniforms is what strikes the English observer most in the streets of St. Petersburg. The police have a semi-military uniform; Cossacks act as mounted police; railway officials look military; your passports, when you come in by steamer, are taken by a military personage, attended by a gendarme with sabre and spurs, known to the facetious Briton as the "horse-marine." Students are in uniform; and as for officers of all regiments, their name is legion. Now and then, too, you meet one of the Czar's Circassian bodyguard, a spruce brigand with Astrachan cap and a bandolier for dainty nickelled cartridges across his chest. Go into one of the summer gardens, or to the circus, and you will see the uniforms filling the seats. They have very little to do, these officers; they have mostly less than a little to get, and they are often hopelessly in debt. Hence in the old days—and possibly even now—came Nihilism. Ambitious soldiers in debt have been ready-made revolutionaries from the days of Catiline and earlier, and young men of all professions, with education and no prospects, have been the natural recruits of any movement aiming at change. For your Russian, quick as he is at half comprehending, skilful at imitating, has not got civilization into his bones yet; the profound knowledge of the Teuton, the practical instinct of the Anglo-Saxon are beyond his average reach. And unfortunately the very simplest, and one of the cheapest departments of chemical work is the manufacture of high explosives.

Shop windows, owing to the rigor of the climate and the pressure of custom dues, cannot attain the sublime dimensions of our imposing displays, and the unreasoning authorities of St. Petersburg do not as yet encourage the spectacle of three stories of brick building resting airily on the edge of a sheet of plate glass. Therefore there is not room for the passer-by to see at a glance the nature of a shop. The legend over the door is not enough; many in all countries will not read it, and in Russia many cannot. So your baker hoists a board, or sticks a panel at the side of his door, displaying a huge golden loaf, or a block of black bread, with some "cringles" and one of the light "kalatches" or big padlock-shaped rolls that are the delight of a Russian breakfast. The green-grocer has a pyramid of blushing apples and blooming grapes; the provision merchant paints a huge block of Gruyère, guiltless of perspective, and a hunk of butter; the glover paints a pair of gigantic flat kids.—ADRIAN ROSS, *in the Windsor Magazine.*

UTAH NEWS.

(Summarized from State papers.)

A movement is on foot to have a grand mid-summer carnival in Salt Lake City on July 2, 3, and 4, next.